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527 moieties ranged themselves in two facing lines from north to south. Thus they went singing, first to the west, then to the east, and finally again westward, whereupon they broke up. Cą're handed the lance to Nyõhí, who painted himself red, then sang and danced all morning and part of the afternoon with the lance on all the radial paths from the plaza to the houses and back (cf. the solo dance, p. 139).

527 554 The second occasion was the award of a lance in 1936, at the close of tepyarkwá, to the leader of the Clowns "because he had proved nimble and merry, was a good singer, and did everything as ordered by the elders. The arara tail feathers that decorated this lance—nowadays one of the greatest valuables in this tribe—had a long previous history. At the ketúaye of 1934 they had served to adorn the mamkyẽ'tis' occiputs. After the terminal ceremony the councilors had a hąkyará decoration made thereof, an article that goes round the forehead, falling down the back. This they awarded to one Haką', whose rapid intelligence and ability as precentor during the initiation festival had aroused their approbation. (See pl. 28, *a*.) For two years he danced and sang with this decoration, then made a present of it to the Fish Otters at tepyarkwá (p. 229), and they made it into feathers for the nape of the neck. After the close of this festival the councilors had a ceremonial lance decorated with this ornament and for the reason given above bestowed the emblem on Pačét, leader of the Clowns.

Another sham fight took place during preparations for the above-mentioned big ricochet shooting after tepyarkwá. The council had sent the junior of the two eastern age classes to the Serro do Alpercatas in order to fetch a great quantity of the arrow cane that grows there. On their return three days later they camped at some distance from the village, each making half a dozen arrows for himself. The next morning they marched to the village, where the junior western class, armed with throwing sticks, was expecting them in the plaza. The easterners distributed their membership over three radial paths. Suddenly the two parties shouted and rushed toward each other till they were about fifty meters apart. The westerners began hurling their sticks, while their opponents discharged arrows with blunt heads. Nevertheless a westerner was wounded in one foot.

526 *Wrestling.*—Pohl describes a wrestling scene connected with a declaration of war (see below). Kissenberth says the extinct Kénkateye-Canella were passionately devoted to this sport, but Snethlage recognized its subordinate role among the Rąmkõ'kamekra, where he saw only youths engaged in wrestling.[523] I witnessed such contests only on the part of the novices graduating from pepyé, after their seclusion proper was ended, when they were camped in the woods near the village; and here, too, it was a matter of mere play.

526 539 The following tale was heard.

Down by the brook, but in a little frequented spot somewhat above the general water supply, there were seated a dozen young girls and women. By chance one Kenkré, a lad of eighteen or nineteen, happened to walk along and was about to pass by, for it is not advisable to intrude on a bevy of lasses when they want to be by themselves. But they barred his path, saying, "You have the reputation of being a strong lad, Kenkré; well, then wrestle with us." He did so, throwing one after another, but after a dozen of these combats he grew tired and began to lose. However, the girls continued to challenge him till he was utterly exhausted. Then they chased him away.

Girl wrestlers seem to have a noteworthy knack of flattening an opponent's backbone with a jab.

524 *Stilts.*—Contrary to Apinayé usage,[524] only the boys of this tribe walk on stilts

[523] Pohl, Reise, 2:206. Kissenberth, Araguaya-Reise, 41. Snethlage, Nordostbras. Ind., 163.
[524] Nimuendajú, The Apinayé, 117.

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owner, in front of which the gifts were stacked up. The total value approximated 150 marks. The inmates sat beside the door speechless, with sullen looks and lowered heads. Now the catcher of the western ketúaye stepped out from our ranks, stooped down over his hands, which were folded over the grip of his sword club as it was resting on the ground, and delivered a soothing speech: this was the compensation for the killed animal, they should no longer be angry, and the women should cease crying. However, the latter immediately burst out crying as soon as he had done speaking. Then we formed a company of eight men abreast and marched in stooping posture, with clubs raised, stamping our feet and with a snapping movement of our mouths, from Hąktokót's residence on from house to house along the circle, always first retreating a little before each. Thus we got to the residence of the senior chief, Ropką', at the south end of the settlement, where we disbanded, though a considerable number continued the circuit on the boulevard, for their amusement, blowing their ocarinas.

On the fifth morning the ketúaye left to bring sororoca (*Heliconia*) leaves for the preparation of meat pies for a wholly unrelated festival, that of the vụ'tẹ', which immediately followed the close of ketúaye. Decorated with black paint, they returned with their load, but not before evening. On the plaza three fires were burning, near which they danced vehemently till late at night, then lying down by the fireplaces with a number of village wantons.

On the sixth morning a log race was held on the boulevard. Then Ropką', standing before the ketúaye and like them facing west, delivered a speech, in which he conferred on the age class of the ketúaye the name Hąkkama (hąk = falcon). Then he stepped before the next older class and gave them also a new name—põhị'kama (pohị' = maize). This was the last act of the ketúaye festival.

About this time the smaller boys, whose cycle was not to begin until another four years, were seized by the age-class spirit. The bigger ones among them assembled, numbering fifteen, to form an unofficial age class under the guidance of a young married man who had graduated from all the initiation rites. They gave themselves a class name, and their commandant taught them to plait, shoot, sing, and dance, also admonishing them to be honest and comradely. They went bathing together and arranged their own races and log races; their earnest, zealous mimicry of the full-fledged age classes was a genuine preparation for future membership.

PEPYÉ

Pepyé is the only ceremony actually *explained* by an origin myth. The ketúaye, kõkrị't, pepkahą'k, and tepyarkwá myths merely report in what circumstances these festivals, already in vogue among other beings, were surreptitiously seen and learnt. The Timbira regard the story of a giant falcon and the pepyé institution based on it as the common and characteristic property of all their tribes. When the aged Krĩkateye chief, visiting the President of Brazil, climbed up the steps to the portal of the Ministry of Agriculture in Rio, he was delighted to recognize in the large stone figure of an eagle at the left of the stairway the falcon of the pepyé myth. The Rąmkõ'kamekra version follows.

Myth.—Long ago there was a giant falcon, Hąkti, whose nest was on a high, steep rock. Repeatedly he would fly to the Rąmkõ'kamekra village, seize an inhabitant, drag him to his eyrie, and devour him. Thus he also ate the daughter of Kokodyo'tómre and her husband. Thereupon one morning this old man left with his wife and two grandsons, Akréi and Kenku'nã', to go to a remote farm. At noon Hąkti returned, swooped down, seized an Indian, and carried him off to eat him. Kododyo'tómre and his family saw him flying past with his prey. As the falcon swished by in its rapid flight, the gourd trumpet, still hanging from the back of the Indian carried in the bird's

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talons, blared forth with the current of air. Then the other Indians abandoned the settlement and moved far away.

After a few days the old man's wife said to her husband, "Let us inspect the village. One can hear no voices nor the blowing of trumpets there, perhaps the people have already moved." Then the four of them betook themselves to the village, but found only traces of the inhabitants' footprints. "What now?" asked the woman, "Shall we follow the footprints?" "No, let us rather stay here." The two boys also preferred this; so for years they lived alone.

One day Kokodyo'tómre and his family went to the plantation of the fugitives in order to weed the sweet-potato plots. While working, he cried. "Why are you crying, grandfather?" asked the boys. "I am crying because Hąkti has killed your mother and your father." When he went to the plots the next day, the boys stayed home with their grandmother. While the old woman was cooking, the boys were lying on the platform bed. Suddenly Kenku'nã' said, "Let us go bathing." "No," said his grandmother, "wait till the meal is ready." When it was ready, she called her grandsons, who declared they would not eat until they had returned from their bath. Then all three went to bathe in the creek by the settlement. Two thick tree trunks formed a bridge over the water. When the boys got out of the water, they spread juçára leaves over the bridge, lay down on them, and would not budge. "Come home with me," their grandmother admonished them, but the boys bade her go on ahead. "Your grandfather will scold if I leave you here alone," she objected, but the boys could not be persuaded to accompany her, so that she finally had to return alone.

When Kokodyo'tómre got back, he immediately asked for his grandsons. Hearing that they were lingering by the brook, he went there and found them still lying on the bridge. When he urged them to come home, Kenku'nã' said, "We have decided not to stir from this spot until we are big enough to avenge our parents, killed by Hąkti. Build us a hut on this bridge, grandfather, where we can spend the time until then." Then Kokodyo'tómre returned alone and told his wife that the boys were not returning but had gone into seclusion until they should be able to contend with Hąkti. He approved their plan.

Accordingly Kokodyo'tómre put up a firm grate of poles on the bridge and also a completely walled hut. The boys went in and thus were no longer seen by their grandparents. Their grandfather brought food for them. He made a race log and ran with it. He danced before the hut and sang, "Hõõõ!" He performed all the ceremonies alone. The boys frequently bathed and rapidly grew big and strong. From time to time they inquired whether Hąkti was still flying past, which the grandfather answered affirmatively. One day he wished to see whether the boys were already strong and bade them thrust a finger through the grass wall. Kenku'nã' showed him instead the thin tail of a lizard. After a while Kokodyo'tómre wanted to find out whether their hair, which already reached down from the bedstead into the water, was long enough, but they merely showed him the ends through the wall. After a while Kokodyo'tómre wanted to see the whole body of the boys. He danced toward the hut and sang, "Hõõõ!" He rubbed his hands and his wife poured water on him. He danced up closer, then he retreated and danced forward again. Then Kenku'nã' and Akrái appeared outside as two big, strong youths. Their hair reached down to the level of their knees. Kokodyo'tómre, crying, "Hũa, hũa!" led them into the village. There the brothers demanded decoration with genipa and declared they were now ready to avenge their parents. Kokodyo'tómre was to advise them how best to effect this.

Then the grandfather made for each grandson a huge club of jatobá wood. On one moonlit night he erected a solid, well-walled hut at the foot of the rock with Hąkti's eyrie; a well-scoured trail led up there. Before daybreak the brothers entered this hut. In the morning Hąkti flew from his eyrie, returning after a while with a man in his talons. As soon as he had reached his nest, the brothers stepped out of their hut and cried, "Čiu, čiu!" Hąkti at once swooped down, but they retreated into the hut so quickly that the falcon flew back in disappointment. But before he was able to sit down in his nest, the brothers again emerged from their hiding place and lured him on anew. Forthwith he swooped down, but they again escaped into the hut. They continued this until the completely exhausted bird was no longer able to rise to his eyrie, merely sitting in front of their hut with gaping beak. Then Kenku'nã' leapt out and killed him with his club.

Then they dragged him home, but let him lie on the trail outside the village. When Kokodyo'tómre saw them coming, he asked, "What have you accomplished?" "Nothing," answered Kenku'nã', "Hąkti is much too big for us." "That's what I thought from the start." "Tell our grandmother to bring in a little bird we have killed and laid in the middle of the trail." Then the old woman went out and soon dragged in the giant falcon. Kokodyo'tómre plucked him and blew the down feathers into the air; they were transformed into little birds that flew off. They dissected Hąkti and used his flesh for pies.

Kokodyo'tómre then said, "There is another bird of this kind. He is named Kukạ'e (Portu-

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guese: rasga mortalha, *Caprimulgus* sp.) and in his flight he severs people's heads with his bill. He lives in a cave. The upper half of his face is red, the lower black. Have you ever seen him?" "Yes," said Kenku'nã', "and we want to kill him, too. But how can we lure him on?" "The same way as with Hąkti," said the grandfather. He built a hut under Kukąe's nest, and the boys went in. Since Kenku'nã' had already killed the giant falcon, Akréi asked to be allowed to take care of Kukąe. He stepped outside and lured the bird on, which immediately swooped down. Akréi was just able to escape indoors, while the bird swept by the hut, neatly cutting off the projecting thatch of the roof. When he got back to his cave, Akréi again enticed him and evaded him. But the third time he was too slow: Kukąe cut through his neck, his head falling to one side and his body to the other.

Kenku'nã' buried the corpse, but laid the head in the fork of a tree where borá bees were nesting. He mourned the dead youth and returned to his grandparents, to whom he reported the calamity. Then he got himself sweet potatoes from the farm for food while traveling and went to look for his emigrant tribesmen, his grandparents remaining in the old village.

As Kenku'nã' was crossing the steppe he got to the ostrich people (kupẽmã), who had fired the grass to hunt grasshoppers, lizards, and snakes. They saw him from afar and called him to come. Kenku'nã' inquired for the way to his tribesmen. The ostriches told him that a year had passed since the people had come by, but they knew exactly where they were now living. The route lay through the village of the sariema people (kupẽpyégre, *Cariama cristata*). They asked whether he wanted to eat meat and brought him a package of lizards, which he was to eat after pounding in a mortar together with manioc flat cakes. He declined and went on. He got to the sariemas, who were fishing with timbó (*Paullinia pinnata*); they invited him to join them. He then ate fish with them and inquired for his people. The sariemas answered that they had come through the village and were living near by, only two or three days' journey farther on. Then Kenku'nã' moved on and at last reached the village of his people.

He hid by the spring of the village until he saw approaching the girl engaged to him in infancy. Then he stepped forth and told her who he was. He gave her the flesh of a deer he had killed, then she returned to the village and brought him sweet potatoes. At home she pierced the grass wall by her bedstead, and in the darkness Kenku'nã' sneaked in. But the rustling of the grass when his large body slipped through the hole made the mother of his fiancée take note, though she said nothing. Before daybreak the friends of the girl came to call her to a dance, but her mother said she was unable to join because of her sore eyes. However, one of the friends shed light on the bedstead with a burning wisp of grass and noticed the man, who was unknown to her. When the men gathered in the plaza heard about it, they were furious at the intruder and decided to kill him. The mother of Kenku'nã''s fiancée, however, had recognised him, led him to the plaza, and introduced him, whereupon he told his tale.

After Akréi's death and Kenku'nã''s departure, Kokodyo'tómre and his wife also moved on and roved aimlessly over the steppe. Arriving at a mountain, he decided to walk around it to the right and bade his wife go left; they were to meet on the other side. But when they separated they turned into anteaters. Kokodyo'tómre was espied by hunters, who failed to recognise him and killed him. His wife vainly waited for him, crying, on the other side of the mountains, and at last traveled on alone as an anteater.

The gist of this legend is the brothers' entering a retreat in order to accelerate their bodily development, not in order to marry, but in order to avenge their parents. There is no connection with animism.

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Pepyé of 1933; capture of novices.—After the ketúaye of 1930 the boys were still considered far from mature enough to close their cycle with a second pepyé in the following year. Hence, three years were allowed to elapse before the ketúaye initiates, then properly grown-up young men, were segregated for their final pepyé. I attended the entire festival (April 16 to July 18, 1933) and did my best to promote its correct performance so that I was treated as a quasi honorary member of the organization. Thus, in so far as I was not obliged to collaborate with other social units to which I belong (age class, plaza group, etc.), I was able to associate with the youths as one of their number.

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Until April 16 only the councilors, whose deliberations were secret, knew the date of opening for the festival. On that day an ordinary log race was arranged, the logs having been made by the wakõ'kama age class on the Brejo da Cebola, two kilometers

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On the same day I was presented with the pepyé lance; my "sister" Kra'napą'n carried it to the plaza and before the assembled people dubbed it "Patkró."

Singing lessons.—With the beginning of daybreak (July 15) the pepyé left their nocturnal camp for a spot in the woods along the Ribeirão Santo Estevão bank, three hundred meters above the road leading westward out of the village. There they cleared an area of about twelve square meters and made themselves at home. Early in the morning the chiefs, the precentor Partói, and a number of women went thither, headed by old To'pó, who sang, carrying his staff. I was invited to join the party.

The pepyé were seated on the ground in a circle, waiting for us, the girl associates lying a little to one side. We sat down on the east side of the circle. The women were holding themselves aloof. Everyone made a serious face, and at most soft whispering was audible. Four pepyé with rods in their hands stood guard among those seated to forestall improper conduct; they bear the title mehamárkate or ko'tûmre.

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To'pó stepped inside the circle. Facing east, leaning his hands on his staff and rocking his body back and forth, he intoned the iyeõ' chant, which is sung exclusively at pepyé:

iyeõ' iyeõ'! marére rererét hikoikwákam
? ? ? hummingbird in my sky
iyeõ' iyeõ'! marére ritere ame xikratúm
? ? ? my grandfather

Then he gave his staff to the deputy, who repeated the song in the same posture. Thus all the pepyé, successively stepping within the circle, sang the iyeõ' chant, the errand boys and the girl associates last of all. Chief Hąktokót, the supreme authority on initiations, sat beside me, criticizing the rendition. A man named Tepyét was undoubtedly the best singer.

Now the precentor stepped into the circle and intoned another song, which the two leaders repeated first, followed successively by all the other pepyé.

Next the two girls were taught the avaitipó series of three songs, which is also peculiar to this phase of initiation. Their two colleagues, the women once associated in the same way with the next older (wakõ'kama) class, who had come along for this very purpose, stepped beside them, while the deputy with a dance rattle joined the precentor, forming a sextet.

1. kačẽ're hipoktokwẹ' (heard in the song as : kače-a-ri hipokokwehe).
The star causes a conflagration.

This refers to Halley's comet in 1910, for the Indians were afraid that its tail would set the world afire. The men danced ahead with their rattles, behind them the girls abreast of one another. Raising and lowering the spread-out and slightly curved index and middle fingers of both their hands to about the height of the chest, they danced up and down for a while.

2. ipéyre kenkana nõ.
The duck on the stone lies.

At this song the men faced the girls; all danced simultaneously toward the center and again backward so as to separate, at the same time swinging their arms to and fro in front of their bodies and jerking their feet forward.

3. avar tik pó tepre
anajá palm belly wide and flat small fish
avar tik pó vetre
anajá belly wide and flat lizard

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with any sort of support for his head and the hollows of his knees. For lines to be drawn, the genipa is laid on with cotton wads attached to the tips of little rods, whereas dots are put on with comblike wooden stamps (mehõ'kẽą) (pl. 35, *f*). Any older member of the plaza group, preferably the pepyé's hąpín, will undertake the job, at which one or two young women or girls always assist; for though the plaza groups have no regular women members, some of the members' young kinswomen are always in attendance.

The genipa decoration yields rather pretty effects, but being executed with great care it begins to pall, so that a fair number of pepyé fell asleep on their mats as I did myself, and had to be awakened when the work of art was done. Then the subject would make his body rigid, allowing a classmate to raise his head and to help him up lest the movements of his limbs blur the moist drawing. After the genipa juice had grown tolerably dry, the decoration was completed with red urucú.

In the meantime Pąnhí, who had given the signal for the novices' retreat into their cells on July 14, sang a song before each house in turn:

Yayumri rõ'rohõ kam nõ
† babassu leaf on it lies

When all plaza groups had completed the decoration of their pepyé, they simultaneously marched out of their meeting places holding urucú-stained "pure" poles, proceeded toward the plaza, where they formed a circle, with the two pepyé girls and a precentor facing each other in the center. The commandant was brought from his sister's house, but halted outside the circle with his deputy and the catcher. Thus they danced and sang two chants, then moved on to the čẽpre lodge, situated very nearly at the east point of the village and diametrically opposite the eastern leader's one-time retreat. While they continued chanting inside the house, two of their number went around the boulevard, assembling girls and young women by letting them touch the "pure" poles, by which they led them behind themselves. When all were together in the čẽpre lodge, they jointly departed singing and dancing around the boulevard to the east leader's one-time retreat, and thence to the plaza. The commandant and his deputy walked in step behind the dancers.

In the meantime the as yet uninitiated pąntų'ktíkama boys had assembled in front of their vų'tẽ (the western one, since they with the wakõ'kama occupy the east side of the plaza). The pepyé now suddenly ran in a body toward these boys as though about to call them to a race, but just as abruptly faced about to return to the plaza. Then they similarly ran to their own vų'tẽ's house (the eastern one, for the pepyé are stationed beside the põ'híkama on the west side of the plaza). There they picked up a pair of old race logs as though about to race with them, but after a few steps they threw them away. At last they trotted back to the western vų'tẽ's home and by couples began to race the pąntų'ktíkama from the space in front of the house to the plaza. Naturally the pepyé invariably won, but the comical seriousness and intense zeal of the little boys—some of them under six years of age—in trying to minimize the distance between them and their opponents aroused the councilors' mirth as well as their benevolent appreciation.

Immediately after this race the pepyé and wakõ'kama raced three times around the boulevard with two logs already previously used. At first the former seemed about to emerge as victors, but finally the older group triumphed by virtue of their greater endurance.

Pepyé camp; dances; log race.—Now the pepyé jointly went to the Santo Estevão woods, where they cut off large bunches of anajá fronds and dragged them to the plaza. There, round a fireplace, they arranged a site, which henceforth served

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The term kõkrį'ť is not related to the words for tapir (kukrų'ť) and king vulture (kukriti), but is probably composed of kõ, water, and krįt, wild. It refers to a race of monsters that, according to legend, once infested the Rio Tocantins, but has retreated downstream since the ingress of Neobrazilians. The Indians still believe in the existence of these kõkrį'ť and repeatedly asked me whether I had not somewhere in the course of my travels encountered these monsters along some uninhabited river. The term is often combined with the diminutive (-re) and augmentative (-ti) suffixes; and to designate the costumes the speaker adds -ho (leaves, straw): kõkrį'trehõ', kõkrį'ttihõ'.

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Origin myths.—The origin of the society is thus explained by the Rąmkõ'kamekra:

The youngest age class was hunting on the Tocantins. As usual, an old man accompanied them. After they had killed and smoked a tapir, the commandant decided to return. When they had already covered a fair distance from the river, the old man recalled having left his bow behind. He asked several of the youths to run back and fetch it, but none was willing. Then at last the old man got angry and walked back alone.

When he got to the river, he saw himself suddenly surrounded by the kõkrį'ť. One of these, who had noticed the hunters from a distance, had hurriedly turned back and summoned all his mates. These did not, indeed, find the hunters any more, but unexpectedly met the elder. One of the monsters dashed up, threatening to spit him on his horn, but the old man begged for his life on the plea of his age. Then Kenpéy, chief of the kõkrį'ť, came up, forbade the others to molest the elder, and shielding him under his fringed garment, led him into the kõkrį'ť, village. He treated him kindly and advised him to watch the villagers closely during their dancing. The old man took careful note of everything, finally returned after five days, had the Rąmkõ'kamekra make costumes of burity bast that looked exactly like the kõkrį'ť themselves, and taught them the dances and behavior of the monsters.

Another experience with the kõkrį'ť is recounted as follows:

The kõkrį'ť were in the habit of gamboling about on the surface of the water and the sandbanks, producing a very disagreeable odor. One day the Indians noticed a young kõkrį'ť on a sandbank while the older ones were playing in the water. They ran up and kidnapped the young monster, supposing that the kõkrį'ť were agile only inside of the water and would find it awkward to run on land. But as soon as the old kõkrį'ť had detected what was going on, they dashed to the bank and pursued the abductors, who were fleeing with their booty as fast as they could. Ahead of all other kõkrį'ť ran Espóra, from whose wrath the Indians finally fled up a tree. He raged about its trunk and ran against it with his horns so that splinters flew off. Then the Indians were frightened and threw the young one back to him, and he went off with it.

The Pųkóbye, among whom I saw kõkrį'ť costumes in 1929, designated them simply as krowahõ', burity straw. Their origin tale is strongly reminiscent of the story by which the Rąmkõ'kamekra explain the origin of the tepyarkwá festival:

Two hunters accompanied by their dog were pursuing a tapir. The beast fled to a big lake, plunged into its water, and swam away from the bank, followed by the dog. One of the hunters also jumped in and swam after them. The other remained on the bank; seeing the game and its pursuers getting farther and farther away, he called to his companion to come back, but his advice remained unheeded. Suddenly he saw piranhas (predatory fish, viz. *Serrasalmo* sp.) attacking and devouring first the tapir, then the dog, and finally the hunter.

The piranhas had their village at the bottom of the water. When their chief heard what had occurred, he ordered his warriors to spew out all the flesh of the man they had eaten. This he had them lay on leaves and called the little piabinhas, the cleverest and ablest of all fish, so they might put the man's body together again. At once there appeared a school of these little fish and applied themselves zealously to the task, the chief standing by and urging them on. Soon the body of the man was again completely put together, and the piabinhas were allowed to depart. Now the chief summoned the suruby (*Platystoma* sp.), a magician, who resuscitated the man.

In honor of the resurrected Indian a festival was arranged, at which there were also masked dancers. The man noted whatever took place and resolved to imitate the krowahõ' on returning to his village. When the performance was over, the fishes led him to the entrance of a cave under

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The pepkahą'k sit in a circle on the mats, with a fixed position of their legs, grasp each staff at about the level of the head and brace it vertically against the ground. In the middle of the circle sits the old precentor, opposite him the girls. The chant begins in very low and deep tones, in sharply stressed two-fourths time, for the singers rhythmically rock their bodies with a circular movement from the right forward toward the left, always resting on their staffs. The girl associates, who are without staffs, sit immobile. From the village this initial chant sounds almost like the muffled, rhythmic noise of a machine in motion. After a while there are songs with words. Now the girls' loud and clear notes drown the dull masculine chorus of men and youths. After a while all rise and continue their songs standing, always propped on their staffs and lightly stamping their right feet during the rotary movement of their bodies. Thus the songs continue from seven till midnight or even later. Between every two stanzas there is a short intermission, often hardly a second in duration; at greater intervals a longer pause is interpolated, during which all sit down and rest. No one utters a word throughout the entire performance, only the leaders occasionally whisper some direction. If the nocturnal bird called *rasga-mortalha* by the Brazilians (*Caprimulgus* sp.) utters his cry during a song, the chant abruptly ceases. Ordinarily some forty stanzas are sung each night.

Kentapí, the girl associate of 1928, who still remembered most of the texts spontaneously and as Ką'e's niece could easily get relevant information, dictated to me painfully (for like all other informants, she would constantly lose the context) a number of stanzas, but she was able to translate them no more than any fellow villager. So far as I credit myself with grasping the meaning, the lines refer exclusively to animals, especially to birds and their food, each verse dealing with a single species:

1. hinarí karakõčõ' kukrį'ti
   ↑ soar king vultures
2. kaka teyarí tomó pųpų're ha teyarí tomó
   ↑ step waterfowl↑ step
3. yu krẽkahą'ka kõrat nayeneką'
   ↑ maracaná ↑ ↑
4. hõtire, hõtire vinekpikąepičą ta'nõiamã
   curica curica no food ↑ wait
5. krẽtire krẽtire nekupekuipečą nehõkačą
   periquito periquito eat ↑ ↑
6. hikuti takąmá punaputẽ
   tiuba seeks a hole
7. čuti kaką'ra kaka punatẽ napui kačwę napui kaprõ'
   big mutuca horsefly blood
   maipõ' napučáne čukaką'ra

Disturbances.—The intrusion of Neobrazilian whisky dealers now interfered with the normal procedure. One of the leaders of the pepkahą'k was found on the steppe dead drunk, and the girl associates began to break seclusion every night to sleep in their mothers' houses for fear of the constantly besotted members. I asked Kentapí whether the same lack of discipline had characterized the festival in 1928 when she had served as associate. She was very indignant, her brother Pąnhí being one of the present drunkards, and declared that no whisky had got to the society on the previous occasion, the leaders had rigorously maintained order, she herself had been tied up for hours for having once broken internment and sneaked off to her mother's home. That year the girl associates had felt perfectly safe by day or night; no one had so much as thought of undue liberties. Also the pepkahą'k had suffered no dearth of meat then and felt no need to steal strangers' cattle. The mem-

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Thus closed the Pepkahą'k. On the following morning the several collaborating societies and the pepkahą'k arranged a shooting contest on the radial streets. This ...tinued for hours until the eastern vų'tę' brought an enormous gourd bowl filled ... food, which was jointly consumed in the plaza. Thus the vų'tę' ceremonial once more gained dominance.

Tepyarkwá

This is still another of the three major festivals one of which is intercalated during years without initiation ceremonies. Tep means "fish"; yarkwá, "its mouth" (figuratively, "its song"); the designation of the festival thus signifies "Fish Song."

Origin myth.—As usual, this explains not the ultimate origin, but the alleged oan of the ceremony from previous performers. The tale recalls the Pųkóbye myth about Mummers' costumes (p. 202).

The Indians had planted their plots; having nothing to eat before the harvest, they moved to settle for some time on the west bank of the Tocantins, where there were many babassu palms.

After a while two young men were sent back to inspect the state of the fields. When they got to the river, they decided to cross without the trouble of making burity leafstalk floats, merely swimming unaided. Tying their few possessions to the tips of their bows, they began to swim; but when they were precisely in midstream a huge sucuriju (*Eunectes murinus* = anaconda) loomed up out of the water near by. Then the man named Pore'téy said, "If the sucuriju devours one of us, the other shall not swim on but turn back at once and inform the people!" The snake got closer and closer, at last reaching and seizing Pore'téy. He let go his bow and trumpet and the snake devoured him. His companion, witnessing the calamity, at once turned back to the bank and hurried to camp with the news. Pore'téy's kin cried bitterly.

Three days later the sucuriju was lying on the bank bloated with its prey. A school of piabinhas (Characinid: *Tetragonopterus* sp.) noticed it as they swam past and reported the fact to the chief of fish, Suruby (*Platystoma* sp.), who dispatched another fish to verify the report. Then he called together all the fish and moved to the spot where the snake was lying. He ordered one fish to crawl into the snake's open mouth to find out what it had devoured. When the fish returned from the snake's belly, it reported having seen a man still alive, since his heart was still beating. Then Suruby bade one fish after another crawl in until the man's body grew loose and slippery. Finally he sent the jejú (*Erythrinus unitaeniatus;* these fish are covered with a slippery phlegm), which pushed the man out of the serpent's mouth. They moved and stroked him back to normal condition and washed him. When he had returned to consciousness and was suffering less pain, Suruby took him to his village and fed him.

The fishes and other water animals were just about to celebrate a great festival, so Pore'téy was able to witness the whole of the ceremonial in Suruby's company. He paid close attention, taking pains to memorize everything. When at last the fishes brought him back to land and dismissed him, he returned to his village and taught the Indians everything he had observed at the fishes' festival. Since then the Indians have celebrated the Fish Song.

Personnel.—This consists of seven ceremonial groups—the six plaza groups (menkąčą) plus the Clown society (me'kén), composed of members of all the plaza groups. During the festival the following ceremonial companies correspond to the plaza groups and are localized accordingly in the plaza.

Western	Eastern
kupẽ' = teprãti (small fish species)	čõdn = čeučétre (stingray)
kétre = apą'n (piranha)	čẽ'pre = tẽ're (fish otter)
aučét = tęp (fish, generically)	hąkú = tep (fish, generically)

The Clowns take their position on the north side of the plaza, between the eastern and the western tep companies. The five Fish companies jointly form a unified whole, the Fish Otters standing segregated as their counterpart, and the Clowns in opposition to all the six others.

The actual leader of the Fish companies is the crier, kõyamprõ' (water foam). His appointment by the council at some log race starts the preparations for the festival. Usually the office devolves on Koipóro, famous for his strong and deep

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VI. MYTHS AND TALES

FIRE

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It happened before the Indians had fire; they would dry meat on a stone slab in the sun in order not to eat it quite raw.

A man had found an arara nest with young birds in a cleft of a vertical cliff. He took a boy, his brother-in-law, with him to catch the birds. Chopping down a tree, he leaned it against the wall, so the boy could climb up. But when the lad tried to seize the nestlings they made such an outcry that he was afraid to touch them. The man ordered him not to delay throwing them down, and when the boy still showed fear, the man got furious, knocked the tree over, and left.

His little brother-in-law, unable to descend without the tree, remained sitting by the nest. He almost died of thirst, and the old araras circling above him defecated on his head so that maggots grew there; and the young birds soon lost all fear of him.

Then a jaguar passed by the foot of the cliff. Seeing the boy's shadow, he snatched at it when the boy moved his arm. At last the boy came down; then the jaguar looked up and noticed him. "What are you doing up there?" he asked. "I was to capture young araras and because I was afraid to grab them my brother-in-law got angry and knocked down the tree by which I had climbed up." "Throw down the young araras to me!" the jaguar ordered. The boy obeyed, and the jaguar caught them and ate them. "Now jump down yourself!" commanded the jaguar; but the boy did not jump from fear the jaguar would eat him. "No, I shall not eat you," the jaguar calmed him, "jump down and I'll catch you!" At last the boy jumped, and the jaguar caught him between his front paws. He carried him to a creek, let him drink, washed him, and took him home.

There was a big grate of poles there with a quantity of broiled meat, and below it was glowing a huge jatobá trunk. The jaguar gave the boy a slice of broiled meat, then went hunting again while his pregnant wife stayed at home with the boy. But she could not bear the slightest noise and got angry as the boy was chewing the crisp meat. "My grandson," she shouted, raising her talons and growling at him. The boy was terrified and complained to the jaguar when he got home. The jaguar made a bow and arrows for him and told him that if his wife again threatened him, he should shoot at the palm of her hand, then flee along a road he showed him, by which he could get home. The next time the jaguar went to hunt in the woods the boy got hungry. He took a slice of broiled meat from the grate and began to eat. At once the jaguar's wife got angry at the noise of chewing, growled and showed him her claws. When she did it a third time, he shot her in the palm and ran off. Because her body was too heavy she was unable to give pursuit.

The boy took the road indicated by the jaguar and reached his home village. He told his father what had happened, that there was fire in the jaguar's house, and how good the broiled meat tasted. Then the father went to the plaza and reported everything to the men's assembly. They decided at once to bring the fire to the village.

They put up sentries along the entire route from the village to the jaguar's house, but they sent their best runner into the house; the toad went with him. The jaguar himself was away again. Then the man picked up the kindled jatobá trunk and ran away with it. The jaguar's wife begged him to leave her at least one firebrand, but nothing was left of the fire, for the toad spat at any scattered sparks in the fireplace and extinguished them. The man ran with the burning tree to the first sentry, who relieved him of his burden and ran on to the second, and so on till they all arrived in the village with the fire.

SUN AND MOON

(a) Pɑt (Sun) and Pɑduvrɨ' (Moon) were alone on the earth and knew nothing of each other. One day Moon found human tracks in the steppe. He was very much surprised, but walked on. The next day he found the same tracks. When he found them the third time, he followed them. They led to a creek with a hut beside it; inside Sun was lying with closed eyes. Moon waited until he opened them and asked, "Who are you?" "I am from here," answered Sun. "Who are you?" "I am also from here." Then they decided to remain together and to seek a dwelling place. Sun proposed to dwell separately, each building his own hut, but Moon insisted on putting up a joint hut, with each occupying half of it.

(b) While Moon was asleep, Sun went into the steppe, where he heard woodpeckers pecking. One of them had just finished a red head-ornament of feathers that gleamed like fire. Sun asked him for the ornament; the woodpecker was willing to give it to him as a present, but warned Sun not to drop it to the ground, then he threw it down from the tree. The red feather-crown came down, twisting and flickering like a true fire. Sun caught it and threw it from one of his hands into his other till it had grown cold. Then he put it on and went home with it, where he stowed it away.

But hardly had he departed for the steppe when Moon discovered the ornament. He waited till

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Sun came home and then importuned him to secure a similar decoration for him. Sun at first tried to dissuade him, but when Moon kept on urging, he took him to the woodpeckers. The birds were willing to give up another head ornament. Sun stood under the tree to catch it, but Moon declared he wanted to do that himself. "No, let me do it," said Sun, "for you don't know how, and there'll be a mishap." But Moon would not yield, for he suspected that Sun wanted to keep the second headdress for himself. Then the woodpeckers threw it down and Moon caught it in his hands, but it got so hot that he dropped it. Then the steppe was set afire. Both fled before the conflagration and tried to hide. Sun crawled into a wasps' nest of the kind immune to fire (*Polybia* sp.?), Moon into another that was not fireproof so that the heat drove him out again. He fled on and crawled for refuge into an armadillo burrow, but there the smoke drove him out. At last he reached a river, leaped in, and swam to the other bank. It took him a long time to catch up with his comrade.

(c) Meanwhile Sun had searched the burnt steppe and found two capybaras that had perished in the fire, a male and a female. He led his comrade to the booty and bade him select one of the animals. Moon chose the female, which looked fat, but when he cut her open she was lean, for Sun had furtively spat on her. In the meantime Sun made a cut into the skin of the male, and at once the fat came bulging out. Then Moon asked to exchange his lean against the fat animal. Sun consented, but when he had secretly spat on this beast, too, it turned out to have only a little fat at the incision but was otherwise execrably lean, while the female was full of fat on the inside. Then Moon lay down, worn out, annoyed, and hungry, and fell asleep while Sun roasted the liver under the ashes. When it was done, he took it out, stepped up to the sleeping Moon, and dropped it on his belly, crying, "Wake up and eat!" The hot liver burnt Moon's skin pitiably. "Run and jump into the water," Sun advised, and Moon ran to the creek to cool off.

(d) At the bottom of the creek the acangapara turtle was lying buried in the sand, the water only bubbling up over her nose. "Leave it alone!" Sun warned, but his companion went there and raised it a little. Immediately a torrent of water burst forth from under the animal, so that he set it down again in alarm. But when through with bathing, he again went and lifted its entire body. Now the water came rushing forth in such quantity and with such force as to carry everything away. The current seized Moon and carried him off, while from the bank Sun vainly tried to fish out his comrade with a long burity stick he extended to him. At last the current carried him under the branches of an ingá tree, by which he pulled himself out. After a while he reached Sun with his belly burnt. The spots are still to be seen on the moon's belly.

(e) Then Sun went out alone again. He staked off a bit of woodland, made a stone ax, and let it chop down the wood. He himself went home while the ax worked on by itself, and when Moon asked where he had been he answered that he had been hunting. But Moon got suspicious and followed his trail. When he got to the woods, he heard the ax working. He cried aloud, "Who is there?" At once the ax fell down and remained motionless. Thus after a while Sun found it when he came to inspect the work. He raised it and tried to make it work again, but it remained motionless. If Moon had not meddled, our axes would still work by themselves and we should not have to bother about chopping down trees.

(f) Furiously Sun went home, took his club, knocked down his comrade, and covered his body with twigs; but soon he regretted having slain him. After a while Moon got up again, and bitterly complained about Sun's attempt to kill him. Sun admonished him not to spy on him ever again lest he should really be killed.

(g) Sun went to the watered meadow where the burity palms were standing with ripe fruit; at that time their trunks were quite short, so that one could reach the fruits from the ground. Sun ate his fill, so that his droppings acquired a fine red coloring. Moon, who had sneaked after him, found the heap of red droppings. He sat beside it, and eased himself, but his droppings were black. This vexed him: he took some of the red feces and smeared them over his own. Sun, watching from an ambush, was angered by his comrade's behavior. When Moon annoyed him with questions as to what he had eaten, he took him along to the meadow the next day. Two burity palms were standing there with ripe fruits. He made him choose one, selected another for himself, and both began to eat. But all the fruits Moon tried were ripe on only one side and hard on the other, for Sun had secretly spat at the cluster, whereas the fruits of the other palm were all equally ripe. Then Moon proposed to trade fruit trees. Sun consented, first secretly spitting at the other cluster so that when Moon plucked fruits he again found them only half ripe. Then he was annoyed and hurled one at the trunk, which immediately shot up into the air and grew to its present height, so that no one could reach the fruit with his hands from the ground.

(h) Then both went to bathe in the creek. Sun jumped in first, head over heels, and when he emerged a handsome boy of fair complexion came with him. At once Moon tried to do likewise, but the boy who appeared by his side was ugly and black. Again Sun jumped in, and brought up a pretty girl, while Moon's squinted. Thus the two continued for a long time. That is why there are good-looking and ugly human beings, well-formed ones and those afflicted with bodily defects.

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(i) At last they separated. Sun took over the daytime, leaving the night to Moon. Moon was insistent on also having daylight, but Sun told him it was not his business to choose, and so that is how things remained.

KAČĒTIKWę̣I AND TỤKTI[99]

In the old days the Indians ate rotten wood with their meat because they had no cultivated plants.

There was an ugly, dark-skinned Indian; because of his appearance he was called Tụkti. One night he was lying in the plaza and looking up at the sky, where a big star was then visible. When after a while he looked up again, it had vanished. It had taken pity on the man and came down to him. Transformed into a frog, it hopped up to Tụkti and jumped on his body. He threw it off. The frog came back, and again the man hurled it away. But when it again jumped on his body, he threatened to kill it. Then the frog changed into a very beautiful, light-skinned, and very long-haired girl. "Who are you?" asked Tụkti. "I am Kačētikwę̣'i," said she. "Why are you unmarried? You are too lazy to work, I suppose?" "No," said he, "I can't get a wife because I'm so black and ugly." Then Kačētikwę̣'i said she would marry him and remained with him.

Before daybreak he hid her in a long gourd bottle, which he hung from the wall in his mother's house. When his companions called him to a log race in the morning, he lifted the cover before going away and looked in once more; and Kačētikwę̣'i raised her head and smiled at him. He closed the cover and forbade all people in the house to touch it. In his absence, however, his younger brother insisted on looking in, and though his mother tried to dissuade him he took it down and untied it. Kačētikwę̣'i again raised her head laughing, but when she saw that it was not Tụkti she immediately lowered it, for she was ashamed.

When Tụkti returned he saw at once by the cover's knot that some one had opened the vessel. When he took out Kačētikwę̣'i in the evening, she told him there was no further need to hide her since someone else had seen her. They lay down together on the platform bed. Then Tụkti's comrades came to call him to a plaza dance, but his mother said he was unable to dance because his eyes were sore. So the lads went off except for one who took a firebrand and illuminated the bed. When he caught sight of Kačētikwę̣'i, he put out the light at once, ran to the others, and told them what he had seen—that the girl was far more beautiful than any in the village. Then all came in the morning and looked at her.

Thereupon Kačētikwę̣'i inquired for the bathing hole and Tụkti led her to the creek. There on the bank stood a number of maize stalks with half-ripe cobs, but no one then knew these were edible. Kačētikwę̣'i began chewing green maize and threw the chewed kernels into Tụkti's face. He was afraid, thinking it might be a poisonous plant, and nothing could induce him to try the green maize. Then Kačētikwę̣'i took maize cobs and sororoca (*Heliconia* sp.) leaves into the village. She pounded up the maize in a mortar, made maize cakes, and taught the Indians to eat these instead of rotten wood. At first they were suspicious, but later they came to like this new fare and decided to make a clearing in the woods and plant maize.

While they were so engaged, the stone ax broke in two. They sent a boy to the village to fetch another. On the way he met an old man from the village who was sitting by the road roasting a mucura (*Didelphys* sp.) in the ashes. "What are you roasting there, uncle?" he asked the old man. "That is nothing for boys, go away," said he. "But I am hungry and want to eat," the boy answered and kept bothering the old man till he gave in. But first he got up, cut himself a stick, such as old men use for support, and put it into the boy's hand. Then he took out what he had roasted and divided it with the boy. Then the boy's hair turned white and he remained seated as an old man in the ashes beside the other. Thus another boy found him, who was sent when the first messenger failed to return, and he reported to the people.

Kačētikwę̣'i would have revealed other secrets, too, to her husband, if he had not insisted on cohabitation. As it was, she decided to return to the sky. Tụkti asked her to take him along since he would not be able to get another wife. All the women in the village wept over Kačētikwę̣'i's resolution. At night she went to the plaza and began to sing, and when morning came she and Tụkti had disappeared from the earth.

AUKÊ

A village wanton named Amčākwę̣'i became pregnant. Once bathing together with many others, she suddenly heard the cry of a wild guinea pig. Amazed, she looked about in all directions, but was unable to discover where the cry came from. Soon after she heard it again. She went home with the rest and lay down on her bedstead. Then the cry resounded a third time, and now she recognized that it came from her own body. Then she heard the child speak, "Mother, are you already tired of carrying me?" "Yes my child," she answered, "do come out!" "Well, on such and such a day I shall come out."

[99] kačē, star; -ti, augmentative, -kwę̣'i, feminine; tụk, black.

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When Amčõkwɣ̨'i was in labor, she went into the woods alone. She laid paty leaves on the ground and said, "If you are a boy, I shall kill you, but if you are a girl, I'll raise you." Then she gave birth to a boy. She made a hole, buried him, and went home. When her mother saw her coming, she asked about the child and scolded Amčõkwɣ̨'i when she heard what she had done, saying she should have brought the boy for his grandmother to raise. And when she learnt that he was buried under a sucupira tree, she went there, dug up the child, washed it, and brought it home. Amčõkwɣ̨'i did not want to nurse it, but the old woman did it in her place. Then the little Aukẽ' addressed his mother, "Well, so you do not want to raise me?" She got frightened and answered, "Yes, I shall raise you."

Aukẽ' grew very rapidly. He had the gift of transforming himself into all sorts of animals. When he bathed he turned into a fish; and when he went with others to a farm he turned into a jaguar, thereby terrifying his relatives. Then Amčõkwɣ̨'i's brother decided to kill the boy. As he was seated eating a meat pie, the uncle treacherously knocked him down from behind with a club, and buried him behind the hut. But the next morning the boy came back home covered with earth. "Grandmother," said he, "why did you kill me?" "It was your uncle who killed you for frightening the people!" "No," Aukẽ' promised, "I shall hurt no one." But soon after, while playing with other children, he again turned into a jaguar.

Then his uncle resolved to get rid of him in another way. He called him to come along on a honey-gathering trip. The two crossed two ranges of mountains. When they got to the top of a third, the man seized the boy and buried him into an abyss. But Aukẽ' turned himself into a dry leaf and was slowly wafted to the ground. He expectorated and round about his uncle grew steep cliffs, from which his uncle vainly tried to get out. But Aukẽ' went home and said his uncle would return later. When he had not returned after five days, Aukẽ' magically removed the rocks and then his uncle at last came home, nearly starved.

He planned to kill Aukẽ' in still another way: he put Aukẽ' on a mat and gave him food; but Aukẽ' said he knew perfectly well what he was trying to do. Then he knocked the boy down with his club and burnt him up. Then all left the village and moved to a distant spot. Amčõkwɣ̨'i cried, but her mother said, "Why are you crying now? Did not you yourself want to kill him?"

After a considerable time Amčõkwɣ̨'i asked the chief and elders to have Aukẽ''s ashes brought. They sent two men to the deserted village to see whether the ashes were still there. When the two arrived, they saw that Aukẽ' had turned into a white man. He had built a large house and created Negroes out of the black heartwood of a tree, horses out of bacury wood, cattle from piquiá. He called the two messengers and showed them his estate. Then he called his mother to live with him. Aukẽ' is Emperor Dom Pedro II [reigned 1831–1889].

YAWɣ̨'

An Indian named Yawɣ̨' went into a plantation that had been burnt over only a short time before. There on the ground a hollow log was lying, unearthed outside, but glowing inside. As Yawɣ̨' stepped on it, he broke it, falling in so as to burn his foot. Months passed and the wound would not heal; finally he was unable to get up. One day his parents left him at home alone and went into the plantation to fetch sweet potatoes. Then two souls of dead people came to the sick man. At the door they turned into hummingbirds, then they entered and asked for his name. Yawɣ̨' answered that since they were older they were to mention their names first. Then one spirit said, "I am your grandmother, Pokore"; and the other, "I am your grandfather, Heumairõre." Then the latter brought the leaves of an epiphyte from a burity palm, rubbed them fine, and put them on the sick foot. Thereupon he kneaded it, squeezing out a live coal, and soon the pain in the foot ceased. When they heard his father coming from afar, both of them turned into little wild doves, tripped through the house, and flew away. Yawɣ̨'s father, however, noticed the birds' tracks and asked whether perchance doves had come into the house, but Yawɣ̨' answered that those were not dove tracks, but that the wind had been playing with grass stalks on the floor.

The next day, when his father had again gone out, and Yawɣ̨' was alone with his mother, he rose and went to the creek to bathe. His mother wanted to call him back, but he would not be dissuaded. Beside the road to the water were standing two spirits. They showed him a broad street, along which they led him to a place where many of the dead were assembled. The majority were horribly disfigured and mutilated. "What shall we give Yawɣ̨'?" they asked. They turned into beasts and birds of prey and went hunting. Soon they returned with rich booty, which they offered Yawɣ̨' as a gift. He, however, accepted only one parrot, one jacú (*Penelope marail*), and an agouti, telling them to eat the rest themselves. He returned with the spoils and again lay down on his bedstead. When his father, who still believed him incapable of rising, returned, and saw the human tracks, he scolded because he thought a stranger had been there. But Yawɣ̨' explained that the tracks were his own; he stated that men of his age class had given him the game.

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At night two jaguars came and took Yawɣ' along. They killed a forest deer, giving it to Yawɣ', who took it home and gave it to his father in the morning, who was to take it along to the plantation and have meat pies made therefrom since Yawɣ' was not yet allowed to eat of it. On the other hand, he asked his brother-in-law to catch piabinha fish for him. But the brother-in-law preferred to hunt pacas (*Coelogenys paca*) and succeeded in killing two; being hungry, he cut off a slice of flesh from one, roasted and ate it without washing his blood-stained hands. Then he was seized with violent abdominal pains. When he got home, however, Yawɣ' kneaded his belly, squeezing out the head of a paca which he threw into the bush; forthwith the brother-in-law was free of pain.

While Yawɣ' was again lying on his bedstead, his wife yielded to the courting of another man in the steppe. Then Yawɣ' turned into a yurutí dove (*Leptotilia rufaxilla*), tripped through the house, flew up and sat on a branch directly above the pair. When the man saw the bird so close by, he said, "Would that I had my bow here as always when I was a boy! I'd shoot you and roast you in the ashes." Then Yawɣ' flew away. He turned into a tucandira ant (*Cryptocerus atratus*; 4 cm. long), ran to the pair, stung them in their genitalia, and escaped. When his wife got home, Yawɣ' had her called to her mother's home since she could no longer bear the pain. She pretended having been stung while gathering leaves. Yawɣ', however, directly charged her with adultery and revealed that he had been the yurutí perched above the pair.

HĄHĄ'K AND THE KING VULTURE[m]

An ant (*Atta cephalotes*) had crept into the acoustic duct of a man named Hąhą'k and had bitten itself fast there. Hąhą'k's ear turned full of pus, abscesses developed all over his body, and in them maggots formed. At last he grew so weak and lean that he was unable to get up. About this time his tribesmen left their old village to settle elsewhere far away. Then Hąhą'k's parents abandoned the patient. But before leaving they put him on a mat inside the house, covered him with another mat, and placed drinking water and manioc flat cakes by his side.

After a few days the caracarahy falcon (*Milvago chimachima*) reached the deserted village. He soon discovered that a man was lying under the mat, and considering him dead he called the urubús (carrion vultures, *Cathartes* sp.) so that they might jointly devour him. The urubús, however, did not feel sure about it and sent for their chief, the king vulture (*Gypagus papa*), who came and threw off the mat. When he saw the man's pitiable condition and satisfied himself that he was still alive, he took pity on him and decided to help him. First he had the hummingbird called, who, with his long, thin beak removed the ant from Hąhą'k's ear. Then he called his urubús and ordered them to pick the maggots and pus from the wounds. They had to bring water in their beaks and wash Hąhą'k with it. The king vulture then urged the sick man to eat, but he was still too weak. Then he invited him to come to the sky with him. He had to shut his eyes while the urubús on both sides of him pushed their wings under his body. Thus they flew up with him and lifted him to the sky, while others flying directly above him shielded him from the sun with their outstretched wings.

Arriving in the sky, the king vulture took Hąhą'k to his dwelling. He did not make him eat the repulsive dishes of the urubús, but entertained him with roast meat and manioc flatcakes. Hąhą'k ate and was soon completely restored. Then the king vulture ordered the carapinhe falcons (*Polyborus* sp.) to make race logs and arranged a festival, which Hąhą'k attended. Only when it was over did he order the urubús to take the visitor down to the deserted village.

Meanwhile Hąhą'k's parents had enjoyed no peace. They resolved to return and see what had happened to their son and, if necessary, bring his bones with them for interment. So they moved back to the abandoned village, but found the spot empty where he had been lying. But after a while they heard him come singing. Then, they hid in terror, for they believed it was the spirit of a dead man. But soon they recognised that he was alive and took him along to the new village. There Hąhą'k taught his tribe to organize a festival like that he had witnessed among the birds in the sky; since which time the Rąmkó'kamekra celebrate pepkahą'k.

THE UNDERWORLD

A man once went hunting while his wife was working on the farm. He found an armadillo burrow, put his hand in, and grasped the armadillo by the tail. When he had almost pulled the animal out, it got away, escaping into its burrow. Now the man worked from morning till night, digging three deep holes without reaching his quarry. At last he went home thwarted and told his story to his wife. She begged him not to let the armadillo escape.

The next day he again vainly labored from morning until night. On the third day he dug still farther, not heeding the great depth of his hole. He threw the earth up, yet it did not fall back.

[m] Cf. Nimuendajú, The Apinayé, 184.

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Suddenly he pierced the roof of the underworld (ikrakripyē) and tumbled down. He fell precisely on a burity and came to lie on its leafy top. When he turned around, he noticed that he was on a steppe, but round about no living being was to be seen, not even a bird; everything near and far was quiet. Then he discovered that he had got into another world. Hungry and thirsty, he had to linger on the palm, whose trunk was far too thick to permit climbing and far too high for jumping down. His wife notified the men of the village that her husband had already disappeared for two days. They looked for his tracks till they found the hole; they looked inside, but it was dark there.

On the second day the armadillo turned into a cockroach and in this shape fell on the man's head up on the palm. He seized it with both hands, saying, "If only this animal could bring me back to my own world!" The cockroach told him to hold it fast and when he had removed it from his head, it asked, "Do you know me?" "Yes," answered the man, "you are po'ti, the cockroach." "My name is po'ti and tōm (armadillo). You wanted to dig me up. Then I got angry and made you fall through the hole. Now I'll try to bring you back. Hold fast to my tail." The man did so, and the cockroach flew up the hole with him. It circled round the hole and ordered him to shut his eyes, then flew in and thus took him back to the upper world. It dismissed him and told him not to pursue any more armadillos.

The man returned to his village, where his kin were crying. He told how he had fallen down, that there were neither men nor beasts below, that the armadillo in the guise of a cockroach had brought him back, and that they were not to kill any more armadillos. An old man then said, "No, that's not possible. What we must do is to destroy the armadillo sorcerer lest he kill one Indian after another. No one would be able to hunt armadillos any more, for he would teach the others his trick."

Then two Indians lay down in ambush at the edge of the plantation while the man himself went to the hole, called the armadillo, and invited it to come with him to the plantation to eat soft maize. The armadillo was at first suspicious, but the man quieted it. When they were at the edge of the plantation, the two simultaneously shot at the animal from their hiding place, whereupon all three hurriedly fled from fear of the armadillo's magic. Only the following day they ventured to go there again and found it stiff and dead.

TEČWARE (SHARPENED-LEG)[ss]

Two brothers-in-law went together to hunt in the woods. When they were camped by their fire at night, one of them saw his comrade put one leg into the fire. He shouted at him and threw his leg aside, but soon the other again stuck it in. His companion again pulled it out, but when it was put in for the third time the brother-in-law thought to himself, "Let him do as he pleases!" Then the foot was burnt up. The mutilated man seized it, broke it off, and hurled it far away under a piquy tree, crying, "Brother-in-law, a piquy fruit has dropped there!" But the answer was, "Let me sleep! Tomorrow I shall get it." But when he got there the next morning he found nothing but a charred foot.

The other man took a snail-shell scraper and sharpened his shinbone to a good point. "Brother-in-law," he then said, "if our people hunt pigs and one should come near me I'll do thus!" And he suddenly struck out with the bone point of his leg against his companion. "What!" cried this one, "I haven't done anything to you! Why do you want to kill me?" "No," the other answered, "I am only showing you the way I do!" He continued scraping the point of his shinbone and then said, "Brother-in-law, when our people hunt tapirs and one of them gets near me I'll do thus!" and again he tried to kill him with a blow of his bone point. Then the brother-in-law was terrified, turned into a rat, and slipped into the hollow of a tree.

Tečware stuffed dry leaves into the hollow and went to fetch a firebrand in order to smoke out his brother-in-law, who however was able to get out of his prison and to hide to one side. From his refuge he saw Tečware burning down the entire tree. Then he went home.

KUPĒTÍAYAPRÉ[tt]

(a) Because of Kupētíayapré's attacks the Rąmkō'kamekra were obliged to abandon their village. She had kidnaped two boys in order to raise them. One day the two decided to kill one of her pet mutums (*Mitua mitu*) in order to eat it. They roasted it by the water hole, ate it, and thoroughly washed their hands. When she brought her pet birds under cover in the evening for sleeping, she noticed that one mutum was lacking. First she went to the plaza and scented the hands of all present. Not discovering the culprit there, she went on searching from house to house. When she got to the two boys, she at once recognised them as the perpetrators and struck them on the chest with her clenched fist; but the boys did not give way.

The next day she made a lance and prepared a quantity of manioc paste, for she wanted to kill

[ss] te, lower leg; čwa, point; =re, diminutive.

[tt] kupē', foreign tribe; tía, woman; yapré, brave.

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the boys and make pies of their flesh. The boys' foster father, however, warned them to be on their guard. The next day Kupêtiayapré threw the lance at one of them in the plaza, but he had been on his guard and dodged. Then she resolved to club the boys to death the following morning.

But at midnight the foster father called them, and all three fled. They first swam down the creek and fled on across the steppe, while the foster father returned. When Kupêtiayapré noticed the flight the next morning, she at once gave pursuit. Along the creek she looked until she found the spot where the boys had got out onto the bank. Thence she followed their tracks by scenting. When the two saw that they were being pursued, they crawled into an armadillo burrow and stopped up the entrance with a rock. The pursuer discovered the boys' hiding place, but since it was late she postponed digging them up till the next day. At night, however, the boys came out, again stopped up the hole with a rock, and escaped.

In the evening they got to their deserted villages . . . [There follows the story of their encounter with the spirits given as one variant of the ketúaye origin myth, page 172].

(b) Two brothers, Krowapé and Kom, got to Kupêtiayapré's village. She was plaiting a forehead band, while singing, "Wa-wa wa-wa hahané." The two first watched her, then decided to deflower her. They asked whether she would yield to their embraces, to which the girl replied she would yield to the man who beat her in a race. For this purpose she went outside the village with them. After they had gone a great distance together, the two boys said they had verily gone far enough to begin the race back to the village. Kupêtiayapré, however, said the distance was still far too short and went on as far again. Then they started, but soon the two boys fell far behind. When at last they arrived at the village, the girl had been long sitting at her labors, singing. Then Krowapé and Kom gave up their plan.

But when Kupêtiayapré went down to the water, they decided to steal one of her many mutuns. They did so and jointly ate up the bird, whereupon they carefully washed their hands. In the evening Kupêtiayapré called her pet birds together to their sleeping place and counted them. Then she found one lacking. She went from house to house and smelled the hands of all the inmates, and when she got to Krowapé she at once recognized that he had stolen the mutun. She spoke harshly to him, "He, Krowapé!" and with her fist struck his chest. Krowapé only returned the blow twice, then he was not able to continue, and both he and Kom received blows till they were weeping.

LAGÔA FORMOSA

In the extreme east of the old Rąmkô'kamekra area there is a lake in the steppe called Lagôa Formosa by the Neobrazilians. At one time there was an island in the lake that constantly shifted its position. On it was standing a pindahiba tree, which inclined hither and thither till its top would nearly touch the level of the water.

Once a band of hunters moved past near the lake and saw a queer animal walking along on the steppe by the lake. It resembled somewhat the great anteater (*Myrmecophaga jubata*). At once one of the hunters pursued the animal, ready to shoot, but when he got near it his companions noted with amazement that he removed the arrow from the string, which he took off the stave and wrapped around the tip of his bow; then he shouldered the bow, and peaceably walked on with the beast. At once two other hunters, their weapons in readiness, pursued the animal and the man, but with the same result. As soon as they had caught up, they lowered their weapons, took them under their arms, and quietly walked beside the animal, which marched toward the lake with its three companions, and all together vanished from the sight of the hunting party.

Later, a band of Rąmkô'kamekra were again hunting in the vicinity of the lake and camped by its shore. Suddenly they saw an Indian carrying a slain deer on his back toward the lagoon. They thought he wanted to drink there, but he entered the water and disappeared. Soon they heard a noise below the water, then the sound of a dance rattle, and of dancers; after a while the noise died away. At the hour of nocturnal dancing the sound was heard again, and once more before dawn. Then the hunters in alarm abandoned the site, for they recognized that the lake was the dwelling of the souls of the dead.

Today Neobrazilians are living by the shore of the lake; the island with its pindahiba tree has vanished, and nothing more is heard of the spirits. Probably they have moved off since the arrival of the Neobrazilians.

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